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ARCHÆOLOGICAL SURVEY OF CEYLON.

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NORTH-CENTRAL, CENTRAL, AND EASTERN  
PROVINCES.

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ANNUAL REPORT,

1897.

BY H. C. P. BELL, C.C.S.,

*Archæological Commissioner.*

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Ordered by His Excellency the Governor to be Printed.

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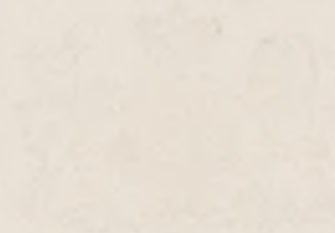
NORTH-CENTRAL AND EASTERN  
PROVINCES

1771-1772

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1871-1872

1871-1872

# ARCHÆOLOGICAL SURVEY OF CEYLON.

## NORTH-CENTRAL, CENTRAL, AND EASTERN PROVINCES.

### ANNUAL REPORT: 1897.

#### PREAMBLE.

THE vote for 1897 was Rs. 34,620, including salaries. This, as in 1896, proved sufficient for only nine months' field work. Application made to the Government for a supplementary vote of Rs. 5,000 was favourably met, permitting the Archæological Commissioner to carry on excavations uninterruptedly to the end of the year.\*

#### 2.—EXCAVATIONS.

In Anurádhapura excavations were prosecuted at the—

- (i.) Thuparama Ruins.
- (ii.) Citadel.
- (iii.) Puliyankulama Ruins.
- (iv.) "Elala Sohona."

#### (i.) Thuparama Ruins.

Upon the completion of the buildings immediately surrounding Thúpárama Dágaba one portion of the Tamil force worked southwards with the ultimate object of unearthing the entire range of continuous monasteries which seemingly once stretched from Thúpárama Dágaba on the north as far as Ruwanveli Séya and its environs.

Broadly, this area is bounded by the Inner Circular Road, the portion known as the "Sacred Road" on the east, to the north the western loop which skirts Thúpárama Dágaba, and west the road along part of Basawakkulama tank bund. The southern half of this extensive area is now occupied by one of the most venerated of the ancient dágabas, Ruwanveli Mahá Séya, side by side with prosaic present-day Government buildings, bridging a period of two thousand years.

The wide ancient thoroughfare that leads northwards from Ruwanveli Dágaba (the track of which is clearly marked) bisects the "park," or northern half of this area. Of this "park" the eastern moiety is now practically bare of ruins. Excavations were therefore confined to the western strip lying between the "Northern Thoroughfare" of olden days and Basawakkulama tank. This track bristles with remains of monasteries and their boundary walls, half exposed, and even from surface indications manifestly wrecked and despoiled in great part.

#### Monastery A.

Immediately south of the chief *Pirivena* and connected monks' cells at Thúpárama are some half a dozen sites almost all too ruined for detailed description. Doubtless together they once formed a distinct Monastery connected with the Thúpárama establishment.

Towards the east two large curling balustrades, displaced, evidently once flanked the stairs of no mean vihare, of which and its *piriven* not another trace remains.

On the west a ruined brick basement centrally placed as regards four smaller sites, measuring 33 ft. 6 in. by 20 ft. 6 in., was perhaps another less important viharé. Its bay portico is stone-faced and moulded (so much as remains) in the regular style. The steps have plain terminal stones and simple helix-shaped balustrades.

Nearer the southernmost range of cells adjoining the Thúpárama Dágaba are two or three privies—one marked by an exceptional "double bow" *mutra-gala*. Not a single complete pillar is left at this and adjoining ruins. All have been "requisitioned" at some period, very probably for the construction of the extra cells attached to the *piriven* of Thúpárama Dágaba.

#### Monastery B.

Beyond the first set of ruins (Monastery A) directly south of Thúpárama Dágaba is situated the most important of the series of monasteries, until the group of ruins connected with the miscalled "Pavilions" to the west of Ruwanveli Séya is reached.

This fine *sanghárāma* was shut off from its neighbours by cross boundary walls in manner similar to the Abhayagiriya eastern group. The outer boundaries run westward from the ancient "Northern Thoroughfare" into a crowded conglomeration of ruins which stretch for some distance in narrow unbroken line southwards below the high bank of a deep dry stream bed. Within these parallel walls (at present merely marked by double stone slabs laid edgewise) was a second wall, similar but less thick, enclosing the sacred precincts, which contained—in the almost stereotyped arrangement of five-clustered buildings—a viharé at centre surrounded by its four attendant *piriven*.

\* Colonial Secretary, No. 33 of October 21.

*Mura-gé.*

The monastery premises were entered through a *mura-gé* from the broad street on the east. Of this "lodge" sufficient remains to show that it stood on a vertical stone-faced basement, and itself had a moulded stone plinth.

Thence a kerb-marked path led to the portico entrance to the inner enclosure. The "lich-gate" portico to the shrine precincts stood, half inside, half out, of the enclosing wall on its front. It was of recessed design, stone revetted, and had wide low steps for ingress and egress, with diminutive balustrades and terminals cut from single stones. The "fret" plan of the inner stone plinth of the portico wall suggests a brick façade, pseudo-buttressed by indentations. There were two doors in the gateway.

*Viháré.*

Directly behind the portico stands the *viharé*. Judged by its basement ruins, no more handsome specimen of this type of shrine was ever erected at Anurádhapura. But the ruin suffers in comparison with less lavishly finished but better preserved ancient *viháres* from the wholesale misappropriation its columns have undergone and the extraordinary *bouleversement* of much of its basement wrought by the resistless forces of nature. This ruin seems to have been cleared first in 1873.

The clearing of a square building (without pillars) between the Thúpárama and the Government Agent's house has been begun. At the foot of the steps a fine moonstone (*saṇḍa-gala*) has been found, ornamented in the same design as those previously discovered, with a procession of elephants, lions, and horses, &c. The outsides of the stone supports (*korowak-gal*) are sculptured elaborately in a design combining groups of men and animals curiously represented on various parts of a building.\*

Until excavated this year the ruin lay so buried and slighted that the regular footpath from Ruwanveli to Thúpárama crossed directly over it. Excavation has revealed that the northern half of the basement remains fairly perfect, its north side in particular. All slabs from plinth to coping are intact, and comparatively little displayed. The southern part, on the other hand, presents a sad contrast. The slabs which gradually fell inwards were found in complete disorder, many deep buried. The steps, wings, and massive landing flag of the shrine's portico have sunk. Both the *dwárapála* terminal stones of the stairs are gone, and the left (southern) balustrade is strangely cleft in two.

The stylobate of the *viharé* measures 66 ft. by 45 ft. 6 in. down its sides, and is executed in the boldest of moulded lines—socle, cyma plinth, flattened torus, vertical block and coping—rising 4 ft. 4 in. above ground level. This basement (as with all in these more important *viháres*) formed a gangway round the shrine, the walls of which seem to have been 3 ft. thick and to have rested on a moulded pediment plinth of stone like that of the "Daladá Máligáwa."

The building was originally supported on thirty-two sharply squared pillars, of which not even the stumps have all been left in the ground. Their distribution was in four rows of eight from the front with widest intercolumniation cruciform down the middle. The outermost pillars touched the wall at their back, and were joined up at floor level by flat slabs dressed and moulded.

The *viharé* faces east, and the perron stairway mounts to an open rectangular portico, 18 ft. by 6 ft., paved by an immense monolithic slab, into which were sunk a couple of pillars to hold the roof. A single fragment, the right-angled return of one of the sedilia or low parapet kerb stones to the portico, was unearthed. This shows in a panel a bas relief dwarf trampling on a snake. The risers of the five steps and landing slab exhibit the customary surface carving of rich staircases, triple *ganás* separated by pilasters of very conventionalized design.

The most striking feature of the beautiful stairs are the balustrades. These are of the finest order of wing slabs dominated by that mythical Buddhist monster, the *makara*. From the mouths of the saurians issue ornamented scrolls curling downwards into volutes. On each balustrade's outer face is cut in bas relief a lion passant and on the inner a posturing dwarf below the helix.

But added to this adornment is the absolutely unique specimen of genre carving which occupies the vertical outer side. Ordinarily, unless quite plain, this space is occupied by figures of lions, *passant guardant*, and further back, relief pilasters on which rest the *makaras'* talons. On these wing stones the customary pilasters give place to representation of temple façades, and the lions are semi-duplicated, and framed in forest and cave scenes, depicted in small panels separated by leafy boughs. Here are jungle men and women (? *Veddó*), unclothed, bears, deer, monkeys, peacock, mongoose and cobra, and other wild animal life—for the most part spiritedly carved.† This *relievo* carving differs on the two balustrades. Whatever deeper and obscure meaning be symbolized by the varied scenes depicted, no monk but must assuredly have gathered one simple object-lesson, the sanctity to be acquired by *wanawása* eremites who flee the world and live religious days midst forest surroundings in holy meditation.

The ornamented *saṇḍa-kada-pahana* (moonstone) slab, at the foot of the stairs, closely rivals that of the "Daladá Máligáwa." At the centre a raised open lotus flower whose petals droop naturally outwards to the plane of the rest of the stone; encircling it a band of *hansas* (sacred duck), eleven in all, moving to right, but with heads turned back, and all except the first and last holding in their beaks lotus buds; then a broad band of arabesque scrollwork; outside this again a third band displaying the semi-circular procession, in the orthodox order, of the four cardinal beasts, walking to left across the field—an elephant at either end and one in the middle, interspersed with horses, lions, and bulls, two of each; finally the fringing circlet of curling ornamentation, styled "cobra-leaf" from its suggestion of the hooded snake in profile.

*Pirivenas.*

The original four satellites to the *viharé* have suffered greatly. It is barely possible to fix the position of those which stood off the north-east and north-west angles. Of the other two the better preserved is that to the south-east. Even this has been freely stripped of its stonework—pillars, coping, balustrades, guardstones.

Presuming that the four *pirivenas* exactly agreed in dimensions and plan, it may be reasonably assumed that these buildings were square (30 ft. 6 in. each way), sixteen-pillared, faced towards the

\* Government Agent, No. 208 of August, 1874.

† One "panel" has the man and horse's head to be seen cut, life size, and in *alto relievo* in the rock face to the right of the Isurumuniya *Viharé*.

vihāré (north and south), stood on moulded basements, 3 ft. 4 in. in height, and had shallow porticos (8 ft. 6 in. by 4 ft. 3 in.) in front with one set of steps above plain moonstones.\* Only stumps of the pillars remain.

West of the north-west *piriveṇa* are two outhouses—the one oblong with two rows of six rough scappled pillars, the other an obvious privy from its “fittings.”

#### Other Buildings.

Outside and north of the path from the inner enclosure to the *mura-gé* is a cluster of four ruins belonging to this monastery.

(a) A small bye-path at right angles leads to a large building 66 ft. by 41 ft. The upper members of the moulded stone basement have entirely disappeared, or the walls rose from plinth and torus direct, as noticed at the “*Daḷada Māligāwa*” and elsewhere.

Only some half dozen pillar stumps are left; but from their relative position it may be gathered that the full number originally was twenty-four. This may well have been the largest *piriveṇa* of the monastery, placed as at “*Vijāyārāma*”—the exigencies of space or convenience of access demanding that it should be entered from the south end instead of on the broadest face. The steps of this building are quite plain. The basement has “buckled” and sunk on the south.

(b) Behind this ruin is a much smaller one (17 ft. by 12 ft. 6 in.) fronting east. Its ovolo plinth remains. The only six pillars are in the corners of a vestibule and inner room, and were apparently built into the brick wall. The steps are proportionately small, but have *makara* balustrades and *Nāga* guardstones.

This little outhouse has its counterpart adjoining *Piriveṇa B* at *Thūpārāma*.

(c) West of the large ruin, but quite close, is a building of the composite class—two rooms united by a slab gangway. The larger room, lying lengthways like the *piriveṇa*, has a low moulded pediment 2 ft. in height. All round the base of this, except at the steps, which are on the broadest face (east), runs a paved drain, 15 in. broad, with a lower outer kerb, ovolo-shaped. This elongated building measures 46 ft. from north to south, but is only 13 ft. in breadth. It had two rows of six pillars, leaving the widest space midway, engaged to the front and back walls.

The steps are flanked by helix balustrades and the fancy terminals, both plain and both carved from a single slab, similar to those of the portico entrance to the *temenos*, but somewhat larger.

At the north-east end of this room a single stone gangway (to which narrow steps rise from the west) leads into the second room of the building. The basement of this connected room (exactly as found at *Riṭigala*, *Māṇḍikanda*, and other sites where these double-room ruins occur) is of the same height as the other, but rectangular. Its only door is on the south, but is in the middle of that face. What stumps remain point to a total number of twelve pillars.

To the right on entering are slabs, in which large basins, neatly rounded and well-cupped (2 ft. 6 in. in diameter by 1 ft. 2 in. deep), with moulded lips, have been incised. There were once three of these excellent basins—one pair cut in a single slab.

The object of the building is therefore manifest. The back room was a lavatory and its long and narrow fellow not improbably a “tub-room,” where wooden buckets served those so inclined, the dirty water being discharged into the paved drain outside.

On either side of the approach to this monastery is a large *pokuna*—both much silted, from the banks falling in.

That on the north was the better finished, and the stairs down its south face are still apparent. On the western marge is a small building of two rooms fronting east with three-hooded *Nāga* terminals to the steps.

#### (ii.) Citadel.

A small gang was temporarily diverted from work southwards between *Thūpārāma* and *Ruvanveli* to attack two or three of the few ruined buildings still remaining in the jungle to the north-east of *Thūpārāma*, and within the area reasonably identified as the “Royal” or “Palace Enclosure,” some three miles in circuit and lying roughly between the Y road and the Outer Circular road on the east.†

This area has since 1893 been bisected north and south by a driving road in place of a mere bye-path.

The ruins above ground inside the “Citadel” were specified in the First Report of 1890. Attention was this year mainly directed to the two larger ruins and the “stone canoe.” These lie to the right (east) of the new road, and are reached most easily by a path, which, starting from the road about 300 yards from its junction with the “Sacred Road” near the new Hospital, emerges on the Outer Circular Road near the 5th milepost.

#### Stone Canoe.

The ground round this *kenda-oruwa* (“canji boat”) was removed, and all vegetation cleared. Its north end slab bears a short inscription of the 10th century.

The “stone canoe” lies about 200 yards down the track and 50 yards to the right. It is put together with four upright slabs, pitched slightly outwards, the sides huge single stones, 23 ft. 10 in. in length, the ends 5 ft. 3 in., the bottom being formed of four slabs, of which the centre two are half the width of the others. Unlike the large “canoe” on the Outer Circular and the smaller broken one near the *Abhayagiri*, which are slightly concave, this has straight sides. The entire “canoe” gives an outside measurement of 27 ft. 6 in. by 5 ft. 3 in., and inside of 23 ft. 10 in. by 3 ft. 6 in. by 3 ft. 3 in. in depth. It lies lengthways, N. and S. Two broken pillar stumps flank the north-west and south-east corners, and others may be seen a few yards south.‡

#### Large Ruin.

Fifty yards east of the canoe must have stood an imposing oblong building, 76 ft. 6 in. by 45 ft., resting on forty grand monolithic pillars, 15 ft. 6 in. in height by 10 in. square. Five pillars alone remain upright, a few lie about, but most have long since gone to provide “raw material” for the modern roadmaker and builder.

\* A single “guardstone” left on the site of the north-west *piriveṇa* is of the *Nāga doratupala* type, five-hooded with on offset. The carving is sharp and good.

† Annual Report, 1893, p. 5.

‡ Archaeological Survey, First Report (Sessional Paper XLIV., 1890).

The building has been rifled to its very base. Here and there portions of a stone ogee plinth were traced by digging, but beyond the fact that the ground plan was recessed in outline nothing further can be gathered. Perhaps the building served as an Audience Hall, for which its height and spaciousness would admirably fit it. Its very entrances are not traceable.

#### Other Ruins.

(a) A few fathoms north of the large pillars is a small *pokuna*, unfaced. On its brink a fine inscribed slab with moulded framing (7 ft. 4 in. by 3 ft.) was found almost completely buried. The inscription is of the age of the Mihintalé slabs near Ambasthalé Viháre, being dated in the same year, the sixteenth of "*Siri Sang Bo Abahay*" (Mahindu IV., 975-991 A.D.). The whole of the forty-six lines are quite legible, with the exception of a word or two in most down the centre of the slab—a curious obliteration, due perhaps to the slab having fallen and been worn by the feet of persons passing over it.

(b) A hundred yards away, near a stone door lintel, protrudes a carved capital somewhat resembling those at Lapkárāma and Thúpārāma, with pearl necklace ornamentation and upper fillet of flowers.

(c) At the same distance west of the "stone canoe" stood a building, almost square, on twenty short pillars, 3 ft. 6 in. by 10 in. by 10 in. As usual, some pillars have been dug out and removed, whilst most are broken off close to the ground. These sites yielded nothing to excavation.\*

#### "Máligáwa."†

North-west is the "brick building" described by Mr. Burrows in 1886.

A very large and lofty brick building, which looks almost like a bit of Polonnáruwa suddenly transplanted to this capital. Three large fragments of the external walls are still in position. The tallest of these is at present 25 ft. high, and the building must originally have been over 30 ft. in height above ground-level. It was evidently lighted by an upper and lower series of arches or arched windows, and was oblong in shape, with its main entrance facing the east [*sic*]. It is placed on an artificial mound, and the outer face of its walls is profusely moulded. It is the only specimen of brickwork of such dimensions in Anurádhapura; and from the fact of so much of it being still left standing, and from its striking similarity in design and detail to the buildings of King Nissankamalla at Polonnáruwa, I am inclined to think it was very possibly erected by that monarch during his visit to Anurádhapura at the end of the twelfth century.‡

The only record of its excavation in 1885-86 appears to be the notes of measurement on a ground plan appended to Mr. Burrows' report.

Inspection showed in 1890† that the basement elevation had been already laid bare along two of the four sides, and the inner room dug out to a considerable depth. It was noted that—

the upper and lower verandahs were seemingly supported on ground arches, and access to the upper storey gained by the flight of steps on the west side. The inner chamber had a single doorway facing south. Externally the building is recessed. On the outer walls the mouldings are repeated from basement to coping, and show signs here and there of the chunam facing. This exterior brickwork depends for support on the grasp of sinuous roots striking down from trees growing on the top, and what yet stands of the walls must, ere long, totter to their fall.\*

The ruin has been thoroughly re-excavated this year, and the whole of the *débris* and surrounding trees which hid it from fair view cut away. It now stands out clear and bold, not unlike some western medieval ruin—unique in Anurádhapura, an unexplained "interloper" of Polonnáruwa type and times.

The structure was a rectangular recessed building constructed of brick and mortar, conforming in ground outline to the stone-based shrine of the Monastery near Kuttam Pokuna.§ The plan gives a square of 34 ft., with bays (20 ft. 8 in.) projecting 2 ft. 8 in. from each face. The walls 3 ft. at the angles increased to 5 ft. 6 in. at the bays, in the middle of which, except in front, were windows stone framed (4 ft. 5 in. by 2 ft. 2 in.). Additional windows of the same height but only half as wide were provided, two on each side of the recessed wall, making eleven in all for each storey, though one of the bay windows on the west must have been "blind" owing to the staircase in the wall leading to the upper storey.

The sole entrance was on the south through a door frame nearly 9 ft. in height by 4 ft. 4 in. broad. This admits to a narrow (3 ft. 6 in.) passage enclosing a central room, 12 ft. 3 in. square, which also has only a single door immediately opposite the front entrance. The thickness of its walls (3 ft.) was demanded by the arched roof of the encircling passage and probably of the room itself. The stairs did not end on a flat, half-walled open roof, for the spring of arches over the bay niches of an upper tier of windows is still discernible.

The three portions of the bay storey (north-west, north-east, south-east) still standing give a height of 30 ft.; and it is hardly likely that the building was much higher. The repeated mouldings (rectangular, cyma, ovolo) which adorned the façade of the building from ground to roof start from a series (2 ft. 9 in. in height) following the usual lines of moulded basements familiar in Anurádhapura in brick and stone. The foundations of a wall which shut in the building exist.

The purpose of this massive structure is unknown. It was certainly a secular residence forming part of the Palace apartments.

#### (ii.) Puliyanakulama Ruins.

The porches at the four entrances to the raised quadrangle, and the three viharés standing within it, were excavated in 1896. The dágaba, left till last, has been dealt with this year.

#### Dágaba.

When all earth and *débris* had been cleared from the *maluwa* platform and round its sides, the plan of the dágaba showed close similarity to "*Séla Chaitiya*." But its projecting staircases are placed on the north and west, instead of on the south and east sides—a direct antithesis. The nine steps of each set of stairs, moonstone at foot, and balustrades are wholly plain: the last formed of double slabs, cut to a splay. As at the "*Vijayárāma*" Dágaba, the guardstones, or terminals, bear on their front faint carvings of vases with lotuses.

The *maluwa* was 46 ft. square and stone-flagged, partially in ray-like fashion. The stylobate is faced with boldly moulded slabs—ogee plinth, broad block, and double cyma coping—following the design of the revetment of the quadrangle itself.

The dágaba at base stands some 10 ft from the edge of the platform at its nearest periphery. Placed round it at the cardinal points were four oblong altars, of moulded stone, besides several offering slabs (*sri-patul*).

\* Archaeological Survey, First Report (Sessional Paper XLIV., 1890).

† Term provisionally applied.

‡ Report, Sessional Paper, X., 1886, p. 6.

§ Annual Report, 1894, p. 3.

On the earth which had been shovelled back by the *dágaba* wreckers being again removed, a brick-walled cella was revealed, 4 ft. square and 2 ft. 6 in. in depth. The bottom was formed of a single slab, at the centre of which are three cup-like depressions, triangularly set out, which probably once held relics. The cella had been robbed of these. Under the slab were ten inches of filling, and below this a second slab, which covered (with 8 in. interspace) a *yantra-gala* of nine square partitions—thus further approximating the Puliyankulama and “Séla Chaitiya” *Dágabas*. These were no deposits.

Presuming that a slab once covered the brick cella, its top would have been approximately flush with the *maḷuwa* pavement and the *yantra-gala* with its stone “lid” just below the ground level.

#### *Ruins to North of Quadrangle.*

After finishing cleanly the *dágaba*, and the three *viháres* standing within the raised quadrangle, and the entrance porches (*doratu*) on its four sides, the small gang working at this outlying monastery of ancient Anurádhapura passed on north to a semi-detached group of ruined sites. These lie beyond the large oblong *pokuna* adjoining “MacBride’s Deviation” and have the high road to Jaffna on their west.

Digging here has been exceptionally laborious; for, in addition to the large number of forest trees which had to be felled and rooted out, most of these buildings proved to be constructed of brick and mortar now caked into a hard concrete.

The mound covering the main structure (A) has still to be examined. It would seem that this cluster—the position of which at the “Vijayaráma” Monastery is occupied by the large open hall—contained additional residences of the monks of the Puliyankulama *sangháráma*, of a type entirely distinct from the ordinary obvious *piriven* yet undug, which surround the quadrangular temenos.

The boundary walls surrounding these ruins were first followed as far as they remain. Then the whole earth inside was gradually dug out up to the foot of the largest ruin, still a shapeless mound with one tall pillar and several stumps on the south and round its east and west sides.

This clean sweep revealed two sets of buildings, almost precisely similar in plan, facing each other, east and west, on either side of the direct approach along the west bund of the rectangular *pokuna* from the raised quadrangle on the south to the unexcavated mound.

These buildings furnished a surprise. Neither in design nor construction do they assimilate to the rest of the ruins, being of the Polonnaruwa brick-and-mortar class, and evidently later accretions to the monastery. Each set consists of a pair of buildings laid out to match in every respect, within premises walled and recessed exactly alike, and in area the same.

The pair to the east (B, C) are better preserved than those opposite (D, E) on the west, and a description of them may be taken as covering both alike.

#### *Mura-gewal B, D.*

Building (B), which projects entirely from the recessed wall line of the “compound” (*midula*) of C, was its “lodge” or porch. It stood on a low vertical basement, 2 ft. 9 in. in height, relieved from sheer plainness by projecting square-cut plinth and coping. On this rested walls built of brick and mortar and heavily plastered. Uncarved moonstone slab, terminal stones, and splayed balustrades marked both flights of steps in and out of these porches, front and back.

The internal arrangement differs from that of the ordinary *mura-gé*. Instead of the simple *pila*, or raised seat, dividing walls and door sills, still *in situ*, on either hand of the centre passage through the building, point to the interior space having been utilized for cramped rooms or cells, entered direct from the passage of which the outer pair to the left and right was the smaller (5 ft. by 4 ft.).

#### *Piriven C, E.*

Close behind the “lodges” (B, D) stood the main buildings (C, E) which they served, in the middle of their own walled premises. Besides the chief entrance from the front through the raised porches, ingress was further provided for by doorways in the enclosing walls to north and south at ground level.

In design the *piriven* (C, E)—for such they were—closely conform to their *mura-gewal*. The same simple yet effective basement, similar set of stairs, though only in front, the same ground plan, walls of like materials and thickness. The front façade was slightly ornamented by an octagonal pilaster on either side of the doorway.

Within the building the housing was differently arranged from that of the *mura-gewal*. Like the “lodges,” a small room was allowed for on either side of the central passage; but half way down it further progress was barred by a door. Passing through this the interior was open from wall to wall sideways; but at the back (as at *Pirivena B* of the Thúpárama Monastery) were cells—here two—side by side. Of these, the smaller was entered direct; the larger (9 ft. 8 in. by 8 ft.) from the landing in the corner of the building, where probably wooden stairs descended from an upper storey.

The floors of all four buildings was of lime concrete, except the passages, which were paved.

The “lodge” (D) to west is in fair order, but its *pirivena* (E) shows only foundations.

#### *Bath-house F.*

Attached at the south-west corner of the “compound” of (E), which is brick paved, stands a bath-house (F). The means of entering is doubtful, but the building was about 25 ft. at its broadest point. In its middle is an oblong bath 12 ft. 10 in. by 8 ft. 4 in. and 3 ft. 6 in. deep with a ledge or seat all round, the whole coated smoothly with a thick layer of plaster.

#### *Bana-maduwa G.*

North of *pirivena* (E) and west of the mound ruin is a detached building (G) almost on ground level. This too had its own separate premises. The entrance was on the south, but there was a second entrance to the building near its north-east angle. The building is peculiar in the number and distribution of its pillars—five rows of six from the front and nearly all slender. The outermost cling to the wall; twelve are left free. Of these, the four corner pillars are stouter than others of the entire thirty.

At the back of the building is a cross wall leaving a space 12 ft. in width at the north end which has neither pillars nor signs of doorway. This building may have been a *bana-maduwa* with a closed portion added later for some reason or other.

(iv.) "Elala Sohona."

The wide trenches, begun in 1896, from north and east into the wooded hillock, commonly styled "Elala's Tomb," have been pushed on until the brick wall of the ancient *dágaba* has been struck. Here the cutting gives a vertical height of 60 ft.

Progress is necessarily slow, owing to great amount of earth to be removed, the limited space for working, the constant danger from falling *talus*, and the difficulty of getting rid of "spoil."

3.—CIRCUIT WORK.

A very successful tour, on foot, of nine weeks' duration was accomplished during August, September, and October, in the course of which nearly the whole of the vast district of Tamankaduwa, 1,000 square miles in area, was explored to its uttermost confines. Unseasonable rains in August and September somewhat incommoded exploration, and hampered the march in the Egoda Pattuwa across the Mahaveli-ganga, where numerous streams rapidly become unfordable from sudden freshets.

Starting on August 16 from Alut-oya on the Dambulla-Trincomalee road, the expedition proceeded south-east through Divulankadawala, Minneriya, Topáveva (the site of the ancient capital, Polonnaruwa), Dástota (where the Mahaveli-ganga was crossed), Yákure, and Huruvila, to Kudá Ulpota at the foot of Dimbulá-gala, the modern "Gunner's Quoin" Hill.

Nearly a week was spent in the examination of the caves and ruins occurring on the slopes of this boldly prominent hill.

To the east and south-east of Dimbulá-gala lies the "*Vēdi-raṭa*" of Tamankaduwa, a wild waste uninhabited save by a few scattered groups of poverty-stricken, ill-nourished *Gaṃ Vēddó* ("hamlet Vēddás"). The furthest of these changeable Vēddá hamlets, Kohombaléwa, is placed on the right bank of the Mádara-oya, at the extreme south-eastern corner of the North-Central Province, about 20 miles beyond the Mahaveli-ganga and nearly 100 from Anurádhapura.

Turning north, homewards, from this limit (*September 17*) down the Mádara-oya and across through Belanwala, Ginidamana (Vēddá settlements), and Hevanpitiya to Mutu-galla, the river was recrossed at Kandakádu. The rest of the journey lay north-west *viá* Hungávilī, Pangurána, and Palliyagodeḷla (all inhabited by Moors of the Marakkala division of the Mēda Pattuwa), through Kumbukkonnámale, Migas-veva, Wádigé-veva (Sinhalese villages of Kálágam Pattuwa), and Nika-veva (*pálu*), until the Trincomalee high road was reached again at Kanthalai (*October 6*).

Many places of considerable archæological interest have been mapped and examined as the outcome of this long circuit, and valuable additions made to the existing list of the inscriptions of the Island.

NUWARAKALAVIYA.

**Nachaduwa.**—*August 4.* Revisited Nachádúwa tank.\* The survey in connection with its restoration has just commenced.

**Nidan-gala.**—*August 5.* One mile from Golumaradankulama. A narrow sloping rock, 300 yards or more in length. At its highest point (south), a breached *dágaba*. Below the steep west face of northern end, three caves; at the south, a cramped cave with a couple of "stone beds" in its floor, and rock steps near. Signs of buildings below the rock to east.

**"Niraviya."**—At Sellatimaduwa and close to the minor road from Turuvila to Alitána. This site, known as "Niráviya," was once a monastery of some note judging by the old stonework. There are several ancient remains on the rock stretch—*dágaba*, *viháre* (with moulded stone basement), eight socket holes for a canopy to some circular shrine, altar slab, &c., besides stone boundaries, rock-cut steps, and a *pokuna*. A small cup-shaped cave has five "beds" side by side.

The rock has been freely blasted, and probably an inscription destroyed. The place has been reoccupied as a Buddhist temple.

**Eru-veva.**—*August 6.* This large breached tank was examined in 1893.† [Now explore the caves on the hill (Eruwe-kanda) adjoining the tank on the north, passing through a fine gorge said to be the ancient *gal-penuma*, or spill of the tank. There are six caves with three or four inscriptions of two periods, perched high on the hill, beneath boulders. Five caves together, Nos. 1, 2, 3 below the boulder forming the floor to Nos. 4, 5, which served as the *viháre*. No. 6 about 100 yards east near a *gal-wala*. Some of the old walls and stonework still remain.

**Anaolandewa.**—*October 8.* From Kanthalai (Eastern Province)‡ across the head of the tank eight miles to Anaolandéwa. This is the furthest village in this direction in the North-Central Province, and quite isolated. The villagers are charmingly unsophisticated, cheerful, and contented; not yet spoilt by the laziness and discontent close contact with civilization too often engenders. Mr. Wickramasinghe was here in 1892. Examination of the ruins confirmed the accuracy of his measurements and notes.§

*October 9.*—To Horowwapotána through Parangiwádiya, both visited in 1891.||

**Madawachchiya.**—*October 10.* A *pálu gama* four or five miles from Horowwapotána, in jungle. A breached *dágaba* and ruins; also an inscribed slab of the sixth year of King "*Abhaya Salamewan*" (10th century).

*October 12.*—Return to Anurádhapura.

TAMANKADUWA.

**Morakanda.**—*August 14.* At Morakanda, a hill about two miles south of Alut-oya resthouse under heavy forest, is a deliciously cool spring called "*Nayipenna Ulpota*," from the hooded cobra guardian of the water carved in limestone. The cobra is cut in the round—not as usually in relief on

\* Annual Report, 1895, p. 4.  
|| Annual Report, 1891, p. 8.

† Annual Report, 1893, p. 7.

‡ See *supra*, p. 15.

§ Annual Report, 1892, p. 8

a slab—and fitted into a granite socket. Both were found half buried in the stream bed. Had them dug out and fitted securely on dry rock close to the spring. As set up, the giant white cobra apparently issuing from its lurking place in the rock, amid dense shade, is startlingly “uncanny” viewed from a short distance.

**Puliyankadawala.\*—August 15.** From Alut-oya to Divulankadawala. Near Puliyankadawala the road passes directly through the remains of an old ruin of roughly cut stone slabs, bearing single letters and some carving.

#### Kawdulu-vewa.

Spent a whole day (*August 17*) examining the three sluices and two breaches of this once magnificent tank. The *Alut-oya* passes through the northern breach, the *Kawdulu-oya* through the other. Traces of minor Buddhist ruins on the *hinna* forming the tank bund about half a mile from the *Alut-oya*.

Kawdulu-vewa is among the many great breached reservoirs of the North-Central Province, still unsurveyed and practically unknown, except to sportsmen and a few officials.

It was fed by four streams: the *Gal-oya* or *Kawdulu-oya*, to the south; *Koggala-ēla*, *Kola-sūriya-ēla*, and *Alut-oya* or *Veli-oya* on the north. The first and last of these *oyawal* have breached the bund, and ultimately unite about  $1\frac{1}{2}$  mile below the tank under the name of *Mahagal-oya*. This river (known further down its course as *Meḍa-oya* and *Kahambiliya-oya*) falls into the *Kuru-ganga*, a tributary of the *Mahaveli-ganga*.

The bund of Kawdulu-vewa is of great length, nearly five miles from the spill (*Karandagas-potāna*) to the third sluice south of Kawdulu-oya breach.

The greater part is formed by a natural ridge (*hinna*) with two interspaces joined up by earthen embankment (*pas-kanda*). There are three sluices, and all of special construction, the *bisokotuwa* or “silt-well” being sunk in a *kalinga-bemba* or bay projection of the bund, with open slab-faced wing walls for the intake from the tank.

The *bisokotuwa* of the most northerly sluice (*Gonmaranapitiyé-horowwa*) is some 10 ft. square and 17 ft. in depth; the east and south side slabs have mostly fallen in. There were two *nalal*, and their length under the bund to the *pahapola* exit is 56 yards.

Three-quarters of a mile south the *Veli-oya* now passes out of the tank through a narrow rock gorge (*Sinna Mānchāma*) only 25 ft. in width. Two and a half miles further south is the second sluice, *Meḍa-horowwa* or *Godakiralagaha-mula-horowwa*. This was the most important of the three. The *kalingu-bemba*, 15 ft. in height, projects at a lower level, and from the *bisokotuwa* built up at the back the bund rises eastwards. The “well” was 12 ft. by 10 ft., and its sides in part formed of monolithic slabs tenoned and morticed for security, and backed with brick and top dressing of pebble concrete. The channel conduits (probably two) and the outlet channel have silted.

A quarter of a mile beyond this sluice is the Kawdulu-oya breach (*Maha Murikkandiya*), where rock strata and sand patches alternate.

The third and smallest sluice (*Wagawala-horowwa*) is three-quarters of a mile further south. Like the other two, its intake is protected by side walls. The *bisokotuwa* (10 ft. 9 in. by 9 ft.) was built of nine or ten courses of slabs, all of at least two stones with “headers” in places. The backing seems to be merely quartz rubble. The walls all bulge inward. The outlet from the tank was about 40 yards from the *bisokotuwa*. Beyond this sluice the bund runs into *Hamarayagala-hinna*.

In this dry season the tank has comparatively little water, but presents a great expanse of rushes.

**Divulankadawala.—August 18.** A small insignificant *dévālē*, clay built, near an ancient stone-terraced site. The *dévālē* has verandah, vestibule, and adytum, as usual. It is sacred to “*Biso Bandāra*” or “*Vairamundi Devinnanse*,” younger sister of “*Hat Rajuruvó*” (*Maha Séna*) and mother of “*Kaludākāda Kumārayā*.” The construction of Kawdulu-vewa is attributed to this princess. The *dévālē* contains many *avadu* (insignia)—flags, swords, canes, *avupat*, &c. The venerable old *Kapurāla* is between seventy and eighty years of age.

#### Medirigiriya.

*August 19.*—This most picturesque site lies in the very heart of the forest, six miles from Divulankadawala, the nearest village.†

Medirigiriya is an extensive rock outcrop, not very high, bifurcated by jungle into two stretches side by side. There are ample remains on one rock—*sima pahura* (boundaries), a fair-sized *dágaba*, cave, pillared ruin, and inscribed pillar of “*Abhaya Salamewan*” (*Kasyapa V.*), third year.

But the gem of Medirigiriya is its “*Waṭa-dá-gé*.” This beautiful shrine stands on the highest point of the rock surrounded, like its known prototype at *Polonnāruwa*, by a slab wall carved with surface ornament and three concentric rows of graceful columns (sixty-eight in all) of the type seen at *Thúpārāma* and *Laṅkārāma*, *Anurādhapura*. The inner and second row of pillars bear single lions and pilasters on their capitals, the outermost posturing *ganas* (dwarfs). In height this row of columns is but 9 ft. 9 in., while the two inner rows reach 16 ft. All are octagonal, and all are unbroken, save four; but several have lost their spreading capitals. Within the circle of pillars, seated on an *āsanaya*, is a Buddha in stone; probably one of four, cardinaly placed, with their backs to a small central *dágaba*. The design on the stone slab wall encircling the *dágaba* and columns is the “Buddhist-railing” pattern, in this differing from the flowered ornamentation of the *Polonnāruwa* “*Waṭadā-gé*.”

Undoubtedly, Medirigiriya merits thorough clearing, excavation, and the restoration of its choice “*Waṭa-dá-gé*.”

**Ratmale.—August 20.** *En route* to *Minnériya* branch off at *Ratmale* to see a ruin. This is a pillared *vihāré*, with a broken sedent stone Buddha.

#### Minneriya.

Passed through *Minnériya* in 1893, but could not then stop to fully investigate the antiquities of this famous tank.

\* The residence of the Agent of Government for *Tamankaduwa* in the first quarter of last century was at this insalubrious spot.

† It had been previously visited, as far as known, only by the late Mr. Birch and Mr. R. W. Ievers, of the Ceylon Civil Service.

Now spent four days (*August 22 to 25*) in visiting the several ruined sites at and around Minnériya and examining the old sluices, &c. The tank (seen at its lowest in September, 1893) is at present a magnificent sheet of water, though but half visible owing to the ramifications of the tank and the spits of woodland which intercept full view.

There are two spills *Aggalá Wáne* and *Mahá Wáne* and three sluices called, in order from the north, *Nikagolléwa-horowwa*, *Tamankaduwa-horowwa*, and *Minnériya-horowwa*. The intake channel of the first sluice is completely buried, but the *bisokotuwa* remains in fair order. The second sluice, owing to some accident, is now useless. At the third a "water-tower" has recently been completed. This, the only existing outlet for the unlimited supply of this great reservoir, passes its water down the *ela* of the blocked *Tamankaduwa-horowwa*. With all these sluices working in ancient days *Tamankaduwa* may well have been the main granary for "Rája-rata."

The chief feeder of Minnériya-véwa is the Kiri-oya, which flows from the Mátalé District through a gap in the Gallindakanda range.\*

Minnériya consists of five hamlets: Mahagama, Watawana, Batgam-vela, Wattégama, and Paspala. There are ancient sites at the first three.

**Minneriya Devales**—(i.) *Aramudal Dévalé*. The most important in the North-Central Province. It is sacred to King Maha Séna under his traditional name "Hat Rajjurúvó;" and the present building not improbably stands on the site of a dévalé erected in the fourth century A.D. Rája Sinha II. also honoured the dévalé by special presentation of insignia (*ábarana*).

The present shrine is of the humblest outward appearance—a wattle and daub building, only 15 ft. by 8 ft. with a narrow verandah, standing on a raised basement 25 ft. by 14 ft.

The dévalé is surrounded by a low mud-wall enclosure some 50 ft. by 30 ft., with a single entrance on the west.

*August 23*.—Permitted, though a Monday, as a special favour by its custodians, to have the dévalé opened, and all the chief *ávudu* brought out to be photographed.

The many *ábarana* comprise innumerable *kadu*, large and small, *halan*, *avupat*, lacquered canes (*veval*), &c. Greatest store is set by a brass *répoussé* representation (modern) of "Hat Rajjurúvô" and his close relatives and a sword presented by "*Rá Sin Deviyó*" (Rája Sinha).

(ii.) *Watawana Dévalé*.—Later, also examined the small dévalé dedicated to "Kaludákada Deviyó" on a hillock in Watawana hamlet. It is far less elaborately "found" in *ábarana*, but has a wooden image of its patron godling.

*August 24*.—Examine some ruins (*viharé* with *Nága dwarpalas*, *dágaba*, &c.) at Batgam-vela hamlet and a short inscribed pillar in jungle near the road to Topá-véwa bearing the name of King "Abhaya," (sixth year.)†

**Nagala-kanda**.—*August 25*. Explored Nagala-kanda, a hill, which lies about one mile north of Minnériya. The jungle is thick, but there are abundant signs of the place having once been an important monastery. It not improbably dated from the time of King Maha Séna. Within an extensive *simá pahura* are numerous ancient remains—*pokunu*, a large dagaba (breached), other smaller *dágabas* or *sohon*, a walled enclosure (94 ft. by 87 ft.) within which stood two *viháres*, an octagonal shrine adjoining, and several images (Buddha, bulls). A colossal standing figure of Buddha (nearly 12 ft. in height) was found prone and almost buried. This site should repay excavation.

### Polonnaruwa.

*August 27 to 29*.—At Topá-véwa, re-examining and photographing the ruins of Polonnaruwa.

Notice *inter alia* that more of the back wall of "Thúpáráma" (so-called) has fallen since 1893. The sooner the Archæological Survey gets to work here the better. Every year is adding to the sure destruction of these magnificent ruins, and to the risk of total collapse in the case of "Thúpáráma," "Jétawanaráma," "Daladá Máligáwa" (miscalled), and "Vishnu Dévalé."

**Dumbudulu-véwa**.—*August 27*. Re-visited this *congeries* of five tanks with but one continuous bund of several miles—Dumbudulu-véwa, Kalahagala-véwa, Bú-véwa, Alut-véwa, Mahiyiyavéwa—which seems to end at Angamedilla on the Amban-ganga, where there is an anicut.

At the rock near the north end of the bund is an apse-shaped cave, artificially scooped, 15 ft. by 12 ft. and only 7 ft. 6 in. in height.

*August 30*.—Start with baggage coolies to explore the Egoda Pattuwa of Tamankaduwa, including the "*Vedi-rata*" lying between Dimbulá-gala and the Mádara-oya. Reach Dástota on the Mahaveli-ganga.

"**Kalinga Nuwara**."—*August 31*. Up stream four miles to examine "Kalingá Nuwara." This name is now applied to an island in the river. It may well from its proximity to "Sahastitha" (Dástota) be the historical site at which Parákrama Báhu II. convened the whole of the Buddhist clergy of the Island to a "feast of Ordination" in the 13th century.‡ The island shows obvious signs of former occupation.

The island is about a mile long, narrowing at its northern end. Here is a circular low brick walled ruin (35 ft. 9 in. in diameter) with one entrance facing south. From this a raised roadway runs for half a mile or so to a second ruin—apparently elliptical in shape (72 ft. by 51 ft.), and once possessing three concentric rows of pillars or pillar stumps. Its entrance, on the north, is marked by a pair of simple *makara* balustrades. Beyond this ruin brickbats on the surface and other pillared sites (one a second ellipse, or circular) prove that practically the whole *dúwa* was once covered with buildings. A stone causeway is also noticeable. The many islets off the large island divide the Mahaveli-ganga here into seven streams.

*September 1*.—Cross the Mahaveli-ganga into the Egoda Pattuwa.

\* From the tank flows a "Yoda-ela" northwards through Rota-véwa (where there is an amuna), Mátalávéwa (here another amuna), to Hálpán Eliya; thence above Kaudulu-véwa to a *pálu* tank, Kabalhéru-véwa (where it crosses the Alut-oya-Minnériya *pin-pára*), Velihinikada, Kitulútuwa, and so into Kanthalai tank.

† This pillar has been removed and set up near the Minnériya circuit bungalow.

‡ *Mahāvamsa*, LXXXIX., 55, 56.

**Duwe-gala.**—A solitary rock (five miles from Yakuré round the *vil*) between Handapán-vila and Bendi-vila. Remains around it of an ancient monastery. On the top of the rock an inscription of King Lajji Tisa (119–109 B.C.), and below a short cave record.

*September 2.*—To Horivila after examining some minor ruins at Bóvelamulla, half a mile south of Yakuré village, and, *en route*, at “Pálu-gam Vehera.”

**Horivila.**—A quarter mile from Horivila, at “Kōṭa Vehera-gala,” are a dágaba with rock-cut steps and a couple of rock inscriptions of two periods, both in good order.

**Gal-kanda.**—Three caves; one bears a single line record of eighteen letters.

### Dimbula-gala.

*September 3 to 8.*—Camped at Kudá Ulpota near a cool wooded spring below the south-west side of Dimbulá-gala (“Gunner Quoin” Hill). Here are at present located a few Vedddó. At the back the cliff towers slightly concave (recalling the east face of Sígiriya, but steeper) with many *bambara wada* (rock-bee hives) hanging hundreds of feet up. Further east the range rises still higher with two more rocky scarps well marked. Directly behind Kudá Ulpota is a slight dip in the range (*degala*) at no mean height. North-west by north, nestling high near the summit, can be seen some caves with white plastered walls, like the Sígiriya “gallery.” At the east end of Dimbulá-gala lies Kosgaha Ulpota, another Vedddá hamlet; and round opposite its west face Mannampitiya, the largest and most thriving village in Tamankaduwa, two miles this side of the Mahaveli-ganga across the Mahagantōṭa ferry.

The main heights of Dimbulá-gala are Kalukoká-hela, Guru-hela, Bambara-hela, “Mārāvidiya.” For water, besides the Námál-pokuna and Nilmal-pokuna, there are three springs (*ulpat*)—Kosgaha, Kudá, and Pusella-vével.

**Molahitiyavele-gala.**—About a mile south-west by south of Kudá Ulpota is a low rock reach with three or four parallel narrow ridges. These are covered with small boulders and broken rock—a typical giant’s fortress. Signs of ancient quarrying are evident—rock split lengthwise and grooves cut deep and shallowly for further wedging, with heaped mounds of smaller stone thrown aside as useless. Imagination can see in many blocks rough hewn images, &c.

On the centre of three main ridges are the remains of a dágaba and the carved stone plinth (with raised lotus-boss sockets for wooden pillars) of an eight feet octagonal shrine, resembling “Pilima-gé” No. 1 among the Abhayagiriya ruins at Anurádhapura.\* Inside it are two stone altars, square and oblong. On the crest of the centre ridge long parallel double lines terminate at three rock-cut inscriptions. One is specially well incised within a frame, in bold deep letters, with the *swastika* emblem. The records probably belong to the dawn of the Christian era and the reigns of Kings Bhátikabhaya and Mahadátika Maha Nága.

Further east at the foot of the ridge are some caves with drip-lines, but no inscriptions. One has a terrace in front, and shows remains of stonework, bricks, &c.

**Pulligoda-galkanda.**—A low ridge three-quarters of a mile further south. Here are two caves fifty yards up, midst boulders. At one is a short inscription shallowly cut. The other cave, to the right and slightly lower, was once a viháre. It contains some paintings—faint traces of a king (?) and five male figures, with high headdresses, in an attitude of adoration. The colours are well preserved.

**“Mara-vidiya” Caves.**—*September 5.* Explored the caves high up the face of Dimbulá-gala adjoining the *degala* behind Kudá Ulpota. All the west, north-westerly side of Dimbulá-gala is known as “Mārā-vidiya” from the ancient road which passed round its base to Mannampitiya. The highest point is immediately west of the dip and above the caves. Thence the hill gradually falls away round to northwards with two rocky buffs breaking the outline.

The approach to the caves is along a spur and very gradual until nearing the cliff under which the caves lie. These were natural caverns in the scarp near its summit.

Cave No. 1 is the best preserved: its plastered walls are nearly perfect, and paintings which adorned them may be faintly traced. This cave has an arched doorway and another entrance. High up on the overhanging rock beyond the reach of ladder is an inscription of very large letters. Passing to the left a rock pool of clearest water, a gradual rise by a ledge, two to three feet only in width, leads towards the second cave No. 3, thirty yards or more east. A few yards’ crawl along the ledge, a dip through a natural rock tunnel, more creeping across a further ledge equally narrow, then descent to a broader passage, culminates in a second tunnel.

This emerges on to cave No. 2. A fine view is obtained of the Kandyan hills from this cave. It is larger than No. 1, and was centuries ago a *gal viháre*. The rock floor being wider here than at any other point, provided a fair-sized natural terrace in front. Portions of the walls still stand, and there are remains of drawings mostly in black and white.

On the rock roof are two inscriptions—the older in a few cave letters, the second dated in the twenty-seventh year of “Jaya Báhu” (Wijaya Báhu I., 1065–1120). This latter record of seven lines is cut on a smooth raised panel, and is of great interest. It proves the occupation in the eleventh century by monks, for whom the caves were prepared by Queen Sundari, wife of Wikrama Báhu I. (1121–1142) and mother of Gajā Báhu I., the cousin and chief rival of Parákrama Báhu the Great.

Beyond this cave is another rock cistern. Of images there remain two *otpilima* (seated Buddhas), much damaged, and a couple of wooden cores of *hiṭi-pilima* (erect figures).

**Namal Pokuna.**—*September 6.* Towards Mannampitiya the north-west face of Dimbulá-gala rises in bare bold rock wooded at top and at foot. Shut in between the hill and a low ridge† (from which a good view of the extensive Mannampitiya-vila is got) is a narrow valley under forest shade known as the Námál Pokuna and Nilmal Pokuna area. This gully contains rather extensive ruins, and several caves formed by overhanging boulders, scattered freely from one end of the valley to the other.

\* Annual Report, 1891, p. 4.

† On this ridge is noticeable one of those strange unexplained circles (16 ft. in diameter) not infrequently met with in the North-Central Province.

The path, as followed, passed through thorny scrub between stone-banked ruins and then entered forest, striking a fine oblong *pokuna* banked in rubble with stone steps and a broad walk round its bund. To the west this bund is connected with a raised site by a couple of monolith bridges (10 ft. by 5 ft.). This site being wholly under close jungle, no definite enumeration of its ruined buildings can be obtained; but by stooping and pushing through the brush it became evident that the site was very extensive, and held up on the east by a long rubble revetment. Bricks occur freely with occasional pillar stumps, and there is at least one pair of huge *makara* balustrades marking a staircase. The pond is known as "*Námal Pokuna*" from the grove of fine *ná* trees (*Messua ferrea*) surrounding.

East of the *pokuna* the *símá pahura*, or stone boundary wall, of the monastery enclosure is crossed. Within this are (i.) a twenty-four pillared building of thick rough pillars, perhaps the *pirivena*; (ii.) a *viháré*, with a portico and well-squared pillars upon its own raised *maluwa*, brick walled. Inside this ruin lay in different places, half buried, different portions of a large standing figure of Buddha. Opposite the *viháré* is (iii.) a *dágaba* mound of some size on a brick-built *maluwa*, stone paved, having flights of steps on its four sides, and two circular *mal-poru* (flower altars) exposed. Portions of the *dágaba maluwa* and of the *viháré* walls are still in good order.

**Nilmal Pokuna.**—September 7. Returned to *Námal Pokuna*, and led thence south for one-third of a mile to *Nilmal Pokuna*. This is a small rock pool banked up by stone to retain additional water. From *Námal Pokuna* the path skirts the elongated ruined site with the *Nilmal Pokuna-ela* (which flows past the *Námal Pokuna* bund) to the left. In different directions, covering a considerable area, are several boulders with caves. Several of these bear inscriptions and show portions of their old walls. Under cave No. 5 is a room, in excellent preservation, and a part of the old wooden door frame.

**Kosgaha Ulpota.**—September 8. Exploration at *Kosgaha Ulpota*. This is a larger settlement of *Veddó* than that at *Kudá Ulpota*, from which it is distant two miles eastward.

The *Kosgaha Ulpota* caves are not unlike those at "*Marávidiya*." But they lie at the foot of the hill (*Kalukoka-hela*) not up the cliff. Above them the cliff rises vertically for hundreds of feet. The *ulpota* (spring) which supplies the hamlet with water, and the caves, lie behind it and higher.

Cave No. 1 west of No. 2 about 60 yards and lower. Not unlike the junction between caves Nos. 1 and 2 of "*Marávidiya*" a similar narrow passage connects these, having the cliff on the left. But to the right there is no giddy drop; for the caves are on the hill slope, and the connection was by rough-built steps now much displaced.

Cave No. 1. This cavern, with a terrace frontage of nearly 30 yards, was divided by cross walls into three *viháres*, that to the right once holding a *sēta pilima* (recumbent Buddha).

The *pansala* (cave No. 2) is now-a-days inaccessible, except by a twelve-feet ladder. It was skilfully planned. The rock floor of the cavern afforded sufficient space for a walled room (22 ft. by 15 ft.), with two doors and a window and had a half-walled verandah in front and kitchen at one end.

To the west of cave No. 1 is a small "water-pocket," and at cave No. 2 a rock cistern, which also can only be reached by ladder.

About a hundred yards from these caves lower down are three more caves beneath a boulder with a single inscription in faint letters.

In the afternoon photographed the *Veddó* of *Kosgaha* and *Kudá Ulpota* hamlets.\*

### "Vedi Rata."

September 9 to 12.—Leave *Kudá Ulpota*, and passing *Kosgaha Ulpota* plunge with *Veddá* guides deeper into the "*Vedi Rata*" of *Tamankaduwa*.

**Aralagam-vila.**—A breached abandoned tank. Met here by the "*Patabendá*" and *Veddó* of *Kohombaléwa*, a hamlet five miles further on just across the *Mádarā-oya*.†

At *Aralagam-vila* there are some ruins and a *dágaba* mound about 15 ft. in height, on a *maluwa* 48 ft. square. This had been partially opened by treasure hunters, and left incontinently—owing perhaps to the fortuitous appearance of the guardian cobra, or some such fatuous fright.

On the removal of their loose spoil a cella was exposed. This held a burnt-clay *karanduwa*, broken, containing a gold coin of *Vijaya Báhu*, and some tiny flakes of gold leaf, four lamp-stands, and a few clay saucer lamps in pieces. The cella was in size a hollow cube of 2 ft., brick built, and originally covered with a stone slab.

Around the *dágaba* are several stone *mal-poru* (flower altars), oblong and circular. At the *maluwa*'s south-west corner twenty-four pillars and a half-buried balustrade belong to some shrine which fronted east. South of the *maluwa* stood another twenty-four pillared building. Other traces of an ancient monastery are discernible.

**Vera-goda.**—A rock patch four miles west of *Aralagam-vila* with ruins and remnants of two or three short rock inscriptions, belonging to *Mahanama* (412-434 A.D.)—the only lithic records of this king yet discovered.

**Kohambalewa.**—September 13. Push on to *Kohombaléwa*, near the extreme limit of the North-Central Province, the south-east corner of *Tamankaduwa*, 30 miles from *Topá-veva*, and nearly 100 miles from *Anurádhapura*.

This is the hamlet of the "*Patabendá*" and his folk. It adjoins the right bank of the *Mádarā-oya*

\* The *Veddá* hamlets of *Tamankaduwa* are *Kudá Ulpota*, *Kosgaha Ulpota*, *Damma Ulpota*, *Ginidamma Galmađuwa*, *Bellawala*, *Kohombaléwa*, *Yakkure*. *Talawárigé Muttuwá*, the "*Patabendá*," or Chief Headman, lives at *Kohombaléwa*, the "*Kórálayá*," or Second Headman, at *Kosgaha Ulpota*. The *Veddó* of *Tamankaduwa* are "village *Veddás*," who all talk *Sinhalese*, and most *Tamil*, having entirely forgotten their own dialect. Low-country *Sinhalese* "squatters" have settled in every hamlet, and are harrying these luckless *gam Veddó* mercilessly. A few of the *Tamankaduwa Veddás* retain the peculiar physical traits of the true type. The use of the bow is virtually obsolete.

† Said to rise at *Kanavé-gala*, Province of *Uva*. It flows into *Tamankaduwa* between *Daná-gala* and *Kandegama-kandá*.

**Bellan-wala.**—*September 18.* Through wild country along the right bank of the Mādara-oya, recrossing the river to its west side at Bellan-wala. The Vēddó who had a small hamlet here have migrated to Kottane-wala, a mile away.

**Dava-gala.**—*September 21.* Turn homewards from Bellan-wala, through Kottane-wala (Vēddá hamlet), Ginidamana (another Vēddá settlement), and Hevanpitiya to Mutugalla.

On the way visit Dava-gala, a sausage-shaped rock about 100 ft. high, with five or six caves and two short inscriptions, dágaba, &c.

**Vave.**—Before passing through Ginidamana turn off at Vávé to see a “hot-well.” This is a small pool of clear water, unpleasantly hot to the hand at midday, in an open *vila* (swamp) where other water at a short distance was quite cool.\*

**Mutugalla.**—Separated by the fields from the village is an insignificant looking cluster of rocks, with numerous boulders which furnish many cave records. In all there are at least sixteen caves in the three groups, which together form the Mutugalla Rocks—(i.) Muvada-gala, (ii.) Kóvil-gala, (iii.) Kaven-gala.

(i.) *Muvada-gala.*—One cave with an inscription and a fair-sized dágaba mound. This stood on a square *mahuwa*, and had steps up. Some circular altar slabs and the *kota* (pinnacle) lie near. On the rock face are half a dozen worn inscriptions of the “dark period” (fifth to ninth centuries).

(ii.) *Kóvil-gala.*—Adjoins Muvada-gala on the north-east. This group of boulders is rich in caves and inscriptions. Cave No. 9, the highest,—“pleasing to the mind” (*mana pada sone*) as its long line record states,—was once a viharé. Cave No. 10 the villagers formerly utilized as a dévalé or *kóvil*.

(iii.) *Kaven-gala.*—A narrow arm of the *vila* separates this rock from the other two. One set of caves and one inscription.

**Katupilana.**—Examine the “*gal-aliyá*” or rock-carved elephant, near Katupilána on the left bank of the Mahaveli-ganga. This piece of animal sculpture is probably unique in Ceylon. Cut in full round from a rock, life-size, are the head and shoulders of an elephant whose feet the river washes when low. The elephant stands in the water, looking slightly up stream, as though hesitating to cross. At present the river in semi-flood reaches its eyes. There are signs of “sets” for some building’s foundations on a boulder adjoining; but no ruins or inscription are known likely to afford a clue to the object of this solitary *tour de force* of a skilful sculptor.

**Nochchipotana.**—*September 24.* One and a half mile from Galegama. An inscribed pillar finely preserved, dated in the second year of “*Abhá Salamewan*,” identifiable by the record as Kasyapa V.

*September 26.*—From Muttugala to Kandakádu, intending to loop up the circuit by working through Tirakanamodara, Mávila, Vellé, Komanáchchiya, Kurinchámane. Reluctantly abandoned further advance northwards, upon urgent remonstrance that the Mahaveli-ganga would become rapidly impassable, the north-east rains having commenced.

*September 27.*—To Hungan-vila, crossing the river from Kandakádu into the “Marakkala Pattuwa.”

**Min-vila.**—Diverged to visit Mín-vila. In swamp is a small solitary hummock of rock, narrow and low, but bearing no less than six inscriptions—a marked testimony to the great scarcity of all rock in this part of Tamankaduwa.

The records would seem to belong to several kings, Wattagámini, Gaja Báhu I., Mahallaka Nága, and his sons Bhátiya Tisa and Kanittha Tisa—a condensed store of valuable historical “signposts” unsurpassed in Ceylon.

**Palliya-godella.**—From Hungan-vila through Pangurána to Palliya-godella—all Moor villages of the Marakkala division of Mēda Pattuwa. At Palliya-godella the mosque has been built on the site, and partly with the stones, of an old Buddhist temple. There are pillar stumps in the surrounding jungle.

*October 1 to 3.*—Kumbukkonámale, Migas-vēwa, and Wádigé-vēwa.

**Migas-vēwa.**—A portion of a pillar inscription of the 10th century.

**Kimbulbendi-vēwa.**—Visit ruins in jungle three miles from Wadige-vēwa, close to the bund of Kimbulbendi-vēwa, a *pálu* tank. Near is a *pataha* (pond) and some pillar stumps. The dágaba showed signs both of rifling and of restoration at some period.

**Nika-vēwa.**—An abandoned tank, half way in the wild country between Wádigé-vēwa and Kanthalai. Camp in a *gaman-wádiya* (temporary shelter).

**Godapota-gala.**—A small low rock outcrop with a fine dágaba dug to the bottom by treasure seekers, probably Moor “poachers” of Kinniyai in the Trincomalee District. Two mutilated inscriptions on the rock surface. This is one of the scarce *gal-potu* (surface rocks) known for miles in this flat waste of *damana* and *potána*.

#### 4.—EPIGRAPHICAL WORK.

The exploration of Tamankaduwa has yielded a rich harvest of cave and rock inscriptions to the known lithic records of the Island.

When the Archæological Survey gets to work at Polonnáruwa this already vast collection is certain to be augmented.

\* A bottle of the “hot-well” water was brought away for analysis.

## Inscriptions.

Examined in 1897.

No.	Korale.	Village.	Site.	Class.	Sovereign.	Year.	Remarks.
NORTH-CENTRAL PROVINCE.							
1-4	Ulagalla ...	Éruvewa ...	Éruv-kanda ...	Cave ...	—	—	B.C. and A.D. early
5	Mahapotāna	Pālu Madawach-chiya ...	—	Pillar slab ...	Abhá Salamewan	6th	10th century
6	Sinhala Pat-tuwa ...	—	Medara-giri ...	Pillar ...	Abhá Salamewan	3rd	Kasyapa V. (929-939 A.D.)
7	Do. ...	Minnériya ...	—	Pillar ...	Abhay ...	6th	10th century
8	Meda Pat-tuwa ...	—	Min-vila ...	Rock ...	Aba ...	—	Wattagamini Abaya(?) (88-76 B.C.)
9	Do. ...	—	do. ...	do. ...	Gámini Abaya ...	—	Gaja Bahu II. (113-135 A.D.)
10	Do. ...	—	do. ...	do. ...	Naka ...	—	Mahallaka Nāga (135-141 A.D.)
11	Do. ...	—	do. ...	do. ...	Bātiya Tisa ...	—	Bhátika Tisa (141-165) A.D.
12	Do. ...	—	do. ...	do. ...	Maļu Tisa ...	—	Kanitttha Tisa (165-193 A.D.)
13	Do. ...	—	do. ...	do. ...	—	—	—
14-15	Kelegam Pattuwa...	—	Godapota-gala ...	do. ...	—	—	—
16	Egoḍa Pat-tuwa ...	Yakkuré ...	Duve-gala ...	Cave ...	—	—	—
17	Do. ...	do. ...	do. ...	Rock ...	Lajaka Tisa ...	—	Lajji Tissa (119-109 B.C.)
18	Do. ...	Horivila ...	Koṭa-vehera-gala	do. ...	Naka ...	—	Mahallaka Nāga(?)
19	Do. ...	do. ...	do. ...	do. ...	—	—	Early centuries A.D.
20	Do. ...	—	Gal-kanda ...	Cave ...	—	—	Early
21	Do. ...	Kuḍā Ulpota ...	Móláhitiyavelé-gala ...	Rock ...	Abhaya ...	—	Bhátikabhaya 20 B.C.-9 A.D.
22	Do. ...	do. ...	do. ...	do. ...	Naga ...	—	Mahadátika Maha Naga (9-21 A.D.)
23	Do. ...	do. ...	do. ...	do. ...	Naga (?) ...	—	do.
24	Do. ...	do. ...	do. ...	do. ...	—	—	—
25	Do. ...	do. ...	Puligodagal-kanda	Cave ...	—	—	—
26-27	Do. ...	—	Dimbulágala (Márávidiya)...	do. ...	—	—	—
28	Do. ...	—	do. ...	do. ...	Jaya Báhu ...	27th	Vijaya Báhu I. (1065-1120 A.D.)
29-35	Do. ...	—	Dimbulágala (Nilmal pokuna)	do. ...	—	—	—
36	Do. ...	Kosgaha Ulpota ...	—	Cave ...	—	—	—
37	Do. ...	—	Veragoḍa ...	Rock ...	Buddasa Maha Sena	22nd	Maha Sena (277-304 A.D.)
38	Do. ...	—	do. ...	do. ...	Puviya Mahanāma	19th	Mahanāma (412-434 A.D.)
39	Do. ...	—	do. ...	do. ...	Mahanāma ...	(?)	do.
40	Do. ...	—	do. ...	do. ...	—	—	5th century
41-42	Do. ...	—	Dava-gala ...	Cave ...	—	—	Early
43-55	Do. ...	Mutugalla ...	—	do. ...	—	—	do.
56-62	Do. ...	do. ...	—	Rock ...	—	—	5th to 9th century
63	Do. ...	Galégama ...	Nochchipotāna ...	Pillar ...	Abhá Salamewan	2nd	Kasyapa V.
EASTERN PROVINCE.							
64-67	—	—	Kandegama-kanda	Cave ...	—	—	Early
68	—	—	do. ...	Rock ...	—	—	do.
69	—	—	Nelugala ...	do. ...	Tisa ...	—	Bātiya II., or Kanitttha Tisa
70	—	Kanthalai ...	—	Slab ...	Niaṣṣaṅka Malla	—	Kirti Niṣṣaṅka Malla (1198-1207 A.D.)
71	—	do. ...	—	do. ...	—	—	—

## 5.—CLEARING OF JUNGLE.

The overgrown condition into which a great part of the ruins of Anurádhapura and Mihintalé has relapsed, owing to want of adequate means to keep the main areas free of scrub and weeds, was forcibly represented to the Government. From 1898 the vote for clearing jungle will be increased.

## 6.—MISCELLANEOUS.

## Ola Manuscripts.

During the year thirty-five *ola* manuscripts were copied, under the direction of the Archaeological Commissioner, for the Oriental Library, Colombo Museum.\*

\* See Administration Report, Colombo Museum, 1897.

## Preservation of Antiquities Ordinance.

A test case laid under the only existing law at all applicable ("Treasure Trove" Ordinance, No. 3 of 1891), for the misappropriation of carved balustrades of an ancient viharé, failed. The question of enacting a special Ordinance for the due preservation of antiquities is engaging the attention of the Government.

## 7.—CENTRAL PROVINCE.

## MATALE DISTRICT.

## Sigiriya.

The third season's work at Sigiriya commenced on 6th February last and lasted only till 25th May, owing to the *yal-hulanga* (south-west wind) setting in.

The work done in the four months may be again conveniently classed as :—

- (i.) Exploration and Survey of Sigiri-Nuwara.
- (ii.) Excavations.
- (iii.) Miscellaneous.
- (iv.) Copying the Frescoes.

Succinctly, the "Mápá-gala" Rocks to the south of *Sigiri-gala*, and the bunds to its east, have been freed of jungle and explored; the survey of the wide area once occupied by the ancient city completed; the western and north-western portions of the Rock's summit dug up (bringing to a close the excavation of the citadel); ascent to the top of *Sigiri-gala* made doubly safe; and the whole of the sixteen frescoes remaining untouched in 1896 copied in oils.

(i.) *Exploration and Survey of Sigiri-Nuwara.*

This year the two low bunds which run eastwards from the Rock roughly parallel for more than a mile were followed until lost in higher ground.

The *vil-bemma*, or outer rampart of the city, to the east of the Rock, was also traced, cleared, and mapped, as well as the lesser rocks, boulders, &c., on that side.

Further, the forest brushwood has been thinned out for a quarter of a mile or so west of the modern village of Sigiriya, immediately south of the minor road from Inamaluwa. Within this area, besides a flattish outcrop of rock with traces of some buildings, lie the "Mápá-gala" rocks.

Upon, and about, "Mápá-gala" are traces of stone walls, with brickbats here and there. On the southermost rock is a brick-strewn site of some buried ruin. A single cave on the east side is still utilized by the villagers for a humble dévalé.

An inscribed pillar (much weathered) found near "Mápa-gala" in pieces, belonging to "*Siri Sañg Bo*" (Sena II.), 866-901, proves the existence of a Buddhist temple at Sigiriya as late at least as the beginning of the tenth century.\*

(ii.) *Excavations.*

The whole force was concentrated on the excavation of the summit.

Commencing in 1895 at the north-east corner, and keeping to the foot of the high ground on the west, work was carried to the brink of the *pokuna*.

Last year, besides the *pokuna*, the entire low-level area lying between the pond and the southernmost verge of the Rock, and a small slice of the higher section were excavated.

This season the high-level area was dealt with. This, broadly speaking, occupies the western half of the summit.

Starting at half a dozen points, where a step or two barely showing above the *débris* indicated the probable ascent from the lower to the higher area, and trenching onwards up successive flights of stairs—a score in all, more or less—and along retaining walls, the several parties joined hands ultimately in the large apartments situated towards the north-west corner of the Rock.

The rooms, courtyards, &c., stretch the whole length of the ridge, in gently ascending tiers from the small chamber directly above the Rock cistern at the south to the penultimate and uppermost room near the north end.

All the chambers are oblong, and nearly all had corridors round them. Many passages were paved throughout with limestone slabs, now much displaced by the wash of centuries or from being put to other use later. Some of the rooms underwent sorry internal alterations—division and subdivision—until the original configuration is past tracing with certainty.

As regards surface decoration—stucco mouldings, ornament, and the like—a few stray fragments only are left.

The clearance of the tangled *mána* grass and low jungle off the west edge of the Rock showed that the entire slope—here more prolonged than on the other faces—had been grooved deeply to hold the foundations of a lower reach of rooms and passages and drain the summit speedily of the heaviest rainfall.

Every inch of possible foothold was utilized. The exterior wall of the citadel, which engirdled the Rock (except on the south-west), was built several feet—for the greater part, yards—below the flat summit, and must have risen all round from the very brink of the precipice.

At one point (west) the steep side of the Rock was descended to a lower terrace, nearly 50 yards in length, which terminates in two cramped "watch-caves" similar to the pair of caves higher placed at the southern extremity of the Rock.†

The backbone of the citadel was formed by a paved way, gradually descending, along its axis from end to end. It hugged the retaining wall of the upper ridge, winding with its angles, but for the most part running straight. From this "spinal column" branch off, up and down, west and east, staircase "ribs," whilst each section was equally well served by minor passages and stairs.

The water supply of the citadel was well provided for by the central *pokuna* and three extra cisterns.

Further lengthening of the deep longitudinal trench begun last year shows that the foundations throughout the low-level area ran down to the rock core. Upon this rested brick walls, vertical or in batter, plain or moulded, according to position and purpose, but all alike coated thickly

\* The inscriptions of Sigiriya and Pidurá-gala will be classified later.

† The only means of reaching this barely accessible break in the western cliff at present is by a rope let down the long slope from the summit.

with a tough plaster, white and polished, that has resisted the damp in places to this day. The massiveness of many of these walls bespeaks considerable height originally, despite the fact that the brickwork was almost dry-laid and indifferently bonded.

Erratic location of steps was no doubt forced upon the architects by the unconformable surface of the rock.

The complete absence of stone pillars and doorways is remarkable. Whilst limestone steps and pavement were lavishly adopted, not one fragment of column, door frame, or window-sash in stone has come to light on *Sigiri-gala*. Above the floor all was of brick or wood.

The roofing was timbered and flat-tiled.

#### (iii.) *Miscellaneous.*

The ascent to the Rock's summit, hitherto dangerous, with but one low single rail, was made perfectly safe this year. Additional iron standards, with a higher horizontal rail through them, and diagonal bars have been fixed.

As in past seasons, few "finds" of special interest were dug up. A handsome Greek-pattern vase, or cruse, blue enamelled, was the chief. The quantity of heavy iron nails, bolts, clamps, &c., prove that the woodwork was massy and strongly bound.

#### (iv.) *Copying the Frescoes.*

The remaining sixteen paintings, completing the whole set of the unique figure frescoes in "pockets" "A, B" have been this year reproduced on canvas with wonderful fidelity by Mr. D. A. L. Perera.\*

The frescoes still on the western face of *Sigiri-gala* (casual patches of colouring excepted) are virtually confined to the two rock chambers or "pockets" ("A" and "B") some 15 yards above the "gallery" floor at its south end. They consist of twenty-two half-figure portraits, all female. Of these, five are in "pocket" "A;" seventeen in the larger chamber "B." All have suffered more or less from nesting swallows and the clay-building mason bee, some terribly.

Three rows of such half-figures almost certainly once existed in "pocket" "A" and four in "B," painted on the rock walls and projecting roof.

The figures in "pocket" "B" are above life size; those of "A" less than the ordinary human form—a divergence due to the proportionate wall space available.

Nos. 1 and 2 are painted on the ledge between the two "pockets." Nos. 3 to 13 on the rock and lower part of the roof at the back of "pocket" "B." No. 14 is on the wall at the south "horn" of the half-moon chamber; Nos. 15, 16, and 17 (the solitary hand), high up the oblique roof beyond the floor line.

To get at these four paintings a "cantilever" of jungle timber had to be constructed with a rough "cage" at its extremity.

Even more difficulty and danger attended the fixing of a hurdle-platform outside the extremely narrow slanting ledge, a cubit only in width, which separates the two "pockets," and carrying it on to the termination of "A."†

Like the so-called "frescoes" at Ajanta, those of *Sigiriya* are strictly paintings *in tempera*—the pigments used were mixed with some liquid vehicle and laid on a dry surface.

Only three colours were used, yellow, red, and green, though black seems to have been given a trial as background to one figure, No. 14 of "pocket" "B."‡

Careful comparison of the *Sigiriya* paintings with those found in the Ajanta caves proves beyond question that artists trained in the same school—possibly the very same hands—executed both Indian and Ceylon frescoes. Dress and ornament, pose and colouring, are common to both alike.

The predilection for the three-quarter face is conspicuous—an absolute contrast from the weak conventional "silhouettes" of present-day Sinhalese artists. Of the faces left in "pockets" "A" and "B" at *Sigiri-gala*, only three are in profile.

The Ceylon figures are not full length, but cut off at the waist by cloud effects—no doubt to economize space. In this they differ from the generality of the paintings at Ajanta.

As at Ajanta, two layers of painting exist.

The scene intended to be portrayed would seem to be a procession of the queens and princess of King Kasyapa's court, with attendants, on the way to worship at the Buddhist Vihara of *Pidura-gala*, the hill about a mile north of *Sigiriya*. The figures are manifestly all intended to be walking in that direction, and the flowers held in their hands by the ladies, and carried for them by servant-maids, can hardly bear any other signification.§

Grouping in pairs is chiefly favoured throughout: usually queen or princess by a lady-in-waiting of the same, or kindred, blood, or by a dark-skinned damsel of alien race. The latter (Nos. 4, 8, and 11 of "B") are given a greenish complexion—a "badge of servitude" which clearly marks them off from the high-born dames, their mistresses, whether pale-yellow "blondes" or orange-hued "brunettes"—all three coloured types reproduced frequently at Ajanta.

The Ajanta paintings abound in female forms apparently "clothed on with chastity" alone.

So too at *Sigiriya*. Yet every court lady depicted in the frescoes is in reality fully clothed—in coloured *kambaya* from the waist downwards, and above in short-sleeved jacket of finest material, so thin, indeed, that the painter has occasionally contented himself by indicating it only by a line of deeper colour.

A redundancy of ornament is affected equally by queen or serving-woman. Coronets, tiaras, aigrettes crown the head; flowers and ribbons adorn the hair; and ears, neck, breast, arms, and wrists are loaded with a plethora of the heaviest ornaments and jewelled gauds.

\* Altogether Mr. Perera spent nineteen weeks in the "pockets"—exposed latterly to the driving south-west wind, and sorely tried at times by inflammation of the eyes and attacks of fever—before the final touch could be put to the last of the twenty-two paintings. Mr. Perera's work has been examined on the spot, and received unstinted praise from a succession of visitors who have had the opportunity of comparing the copies with the original paintings.

† Three or four other "pockets" occur in the western face of the Rock further north and higher with traces of figures. The "pockets" were all plaster-coated and painted, but the colouring has disappeared almost entirely.

‡ The entire omission of blue is very remarkable, for this colour enters freely into the sister paintings at Ajanta.

§ The figures in "pocket" "A" may have no connection with those of the larger cave, though both seem to represent the same scene painted by two different artists.

The paintings appear to have been first outlined in with red or black—perhaps by artists different from the finishers of the pictures, who did not slavishly follow the original outlines.

The type of features is Aryan—oval face, thick fleshy lips, but straight, almost Grecian nose and forehead. The “almond eyes” of No. 1 “B” betoken a slight tinge of Mongolian blood.

These paintings were doubtless for the most part “portraits.” Conventionalism rules the stiff disposition of arms and hands, yet each figure is imbued with divergent traits in face, form, pose, and dress, which seem to stamp as an individual likeness.

**Nalanda.**—The acquisition by the Crown of the land around the so-called “Gedi-ge,” requisite for the due preservation of the site, and the ultimate restoration of the unique structure,\* is dragging a slow length along.†

#### 8.—EASTERN PROVINCE.

**Arangoda-gala.**—*September 14.* From Kohombalewa (Veddā village) crossed the North-Central Province boundary into the Batticaloa District (Eastern Province) to examine caves at Arangoda-gala.

No inscriptions were found; but the rock wall of one cave was adorned with quaint outline drawings (men, animals, &c.) of the most primitive execution, made in white ashes by Veddā “artists.” These unsophisticated art pictures were photographed for reproduction.

**Kandegama-kanda.**—*September 15, 16.* Second excursion into the Eastern Province to examine the caves, &c., of Kandegama-kanda, a range ten miles south-east of Kohombaléwa. Took shelter in a cave for the night. This hill range is somewhat extensive. The “*Patabendā*” (Veddā headman) guided us to a group of four caves, all with well-cut inscriptions and spacious, beneath immense boulder rocks.

At Cave No. 1 the record of nineteen letters is cut vertically, and some 15 ft. above the floor at one end—a most unusual position, due probably to the great height of the *katāre* or dripline. Opposite this cave is another early inscription on a low rock.

Thence led to the *de-gala*, or break, in the hill range, and up for half a mile among scrambled rocks to the ancient *gal viharé*. It lies immediately under a towering cliff, *Bambara-heḷa* to which cling numerous hives. Part of the old brick walls which extended along its front and sides remains, dividing the available space into a large central and two small flanking shrines. The middle room, 42 ft. in length, was entered by a single door and lighted by two windows, one still in position. This contained a recumbent Buddha (*seta pilimaya*), 35 ft. long, formed of brick and plaster, which has not escaped the iconoclast. The section of the brick wall shows a batter similar to that of the gallery at Sigiriya.

**Konattegoda-gala.**—*En route* to Kandegama-kanda at Konatté-goda, a small rock, photographed more Veddā “ash pictures” in a cave, and copied a worn inscription on its brow.

**Nelu-gala.**—*September 20.* Recross the Mádara-oya from the left bank (Belan-wala) to visit Nelu-gala. This rocky reach lies about one mile over the Eastern Province boundary. It rises gradually eastwards and stretches one-third of a mile in all directions.

Four cave shelters occur in a continuous line on the rock surface. On the flat rock is a long inscription of eighteen lines, the greater part well preserved, in which the ancient name of the rock temple (*Ahal-pavata Viháre*) occurs. The record belongs to Bātiya Tisa II. or his younger brother Kanittha Tisa.

**Kanthalai.**—*October 6.* Reach Kanthalai from Wadige-veḡa and Nikáveḡa (Kalágam Pattuwa, Tamankaduwa). This magnificent tank belongs to the Eastern Province. Examine some ruins and two inscriptions in jungle below the tank. One inscription is cut on an *ásana-gala*, and is probably a replica of the similar slabs met with at Polonnaruwa, bearing the name of King Niṣṣaṅka Malla.‡

#### 9.—STAFF.

The Archæological Commissioner has still to work singlehanded. With no Assistant for eighteen months (since Mr. F. G. Bosanquet left in June, 1895) besides office work the entire daily supervision of Field operations of the Survey, and attention to its mechanical details, has fallen upon the Head of the Department.

H. C. P. BELL,  
Archæological Commissioner.

\* Annual Report, 1894, p. 8.

† Archæological Commissioner, No. 601 of October 20; Assistant Government Agent, Matale, No. — of October 22, 1897.

‡ Müller, Ceylon Inscriptions, pp. 67, 151a.





